273 Lolo also know how to make wine from the grains. They drink heavily; when they get drunk they cause trouble, which frequently develops into a clan feud.

512 The evening meal is usually served before it gets dark. After the meal they go out to enjoy the cool breeze or sit around and play until after dark when it is time to go to bed. They 513 have no bed or couch and just sleep on the floor. The master of the family sleeps in the living quarters, the male slaves [45] around the stove, and the female slaves near the grindstone on the right side of the room. They have neither mattress nor quilt. They lie on the ground and cover themselves with a woolen cape, the head pulled down under it and the feet pulled up around the body. During our stay with Lolo families, we often lighted the candles that we had brought with us. The Lolo 517 would be so excited by the glittering light that they would talk, frolic, play the jew's-harp, or dance. One night when we stayed at T'e-hsi on the right side of Huang-mao Kang, the light induced two sisters-in-law to dance the "stove dance" for our entertainment. It was indeed one of the most pleasant experiences during our stay in the Lolo area.

512 The daily family activities of work and play, eat, drink, and sleep constitute the normal flow of life in an endless continuous cycle, but each year there are also numerous special occasions, such as the New Year, sickness, exorcising, praying for rain, and others, to change the routine of life. As the set of activities on such occasions differs from daily routine, interpersonal relationships within the kin group are readjusted, the equilibrium of life undergoes some change, and the life cycle becomes renewed with the seasons.

805 The Lolo have no regular dates for their festivals. They 796 follow the Chinese calendar but have their own system of the 777 Heavenly Stems and Earthly Branches [for computing days and years] to divine good or bad fortune. Three times a year on auspicious days in the third, seventh, and tenth months of the lunar year, they hold the ceremony of "sending off the Buddha" [see p. 116]. Prior to the New Year, which comes in the tenth 796 month, the Buddha has to be sent off before they can celebrate and enjoy themselves. To celebrate the New Year, they kill cattle, feast and drink, make New Year calls, and generally [527 have many good times. Married daughters return home for a 574] visit and together enjoy each other's company for several days. During the ceremony of sending off the Buddha, they kill oxen, [782] sheep, or chickens to sacrifice to the spirits and ghosts and pray for the safety of the family and good days ahead. The

564 Lolo issue orders which the white Lolo have to obey, [74]
567 whether to do chores in the house or to run errands. During
554 meals, the white Lolo have to serve their master first before serving themselves. When they eat, specific seats around the stove are assigned the master and his slaves — a convention not to be violated. The sleeping quarters of the master are
● [513] on the left side of the house or the left side of the stove, while those of the white Lolo slaves are on the right side of the house beside the grindstone or toward the lower part of the stove. There is no difference in clothing except for the fact that the
[291] black Lolo mistress of the house usually wears a long skirt trailing to the ground to show her dignity. All these are social conventions that differentiate the class status of the black and white Lolo.

564 Whenever a black Lolo master or mistress leaves the
567 house, he or she is always followed by some white Lolo, either
554 "subjects" or household slaves. If the master plans a long journey, he usually takes along some of his "subjects," the
484 household slaves being too busy with work to make the trip. On the road, the black Lolo walks with his hands unencumbered or with a gun while his white Lolo followers, varying in number from one or two to four or five, hold guns or other arms for him, or carry baggage, silver goods, and salt on the
[277] shoulder. When the master wished to smoke, the slave would immediately step forward with a stone pipe that has a bamboo handle, fill it with tobacco and light it for the master. Fire
[372] is started in the conventional way by striking a piece of iron on the flint and then lighted on a thread of twisted dried grass. When the master needed a drink, the slave would take out a wooden bowl from the bag and fetch water in it for the master, no matter how far he had to walk. While on route, whether traveling or stopping, the white Lolo always follow closely behind. During the author's trip to Liang Shan this was frequently observed.

564 In matters of dress and ornament, such as t'ien p'u-sa,
156 earrings, cape, and wide trousers, there is little distinction between the black and white Lolo. Nor are there major differences in facial expression and physical stature. However, by observing carefully their behavior and attitudes, it is possible to tell the black Lolo from the white. The former is characterized by bright eyes and a drooping mouth, as well as a haughty bearing, reckless behavior, and an unyielding spirit. In contrast to this carriage, the white Lolo are always humble and ready to receive orders; they serve their master carefully; and although quite rude and imperious in dealing with

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

the last time in his life tried what it was like to sit on a chair. 516
When one thinks of these people one is reminded of the advertisements which appear so frequently in the papers that find their way to this part of West China, where "'Varsity" and other kinds of chairs of all sizes and stages of comforts are pressed on the attention of the young men of England who will soon bear the burden of empire. We often grumble at the great burdens the white young men have to bear, but I fancy a return to something of the simplicity of many of the Oriental peoples would be a great advantage all round.

The lack of beds and bedding was very striking. In some 352
of the larger houses we entered we found that at one end 513
of the long room composing the house there was a corner screened off, and here was a rough bedstead where slept the heads of the household. The majority, however, slept around the wood fire, with feet facing the warmth. When a large number of them were thus sleeping they looked very like a huge cart-wheel, with the fire as the nave of the axle. Men and women all slept around the fire, dressed as they were in the daytime, covered by their felt cloaks if they possessed such, and uncovered if they had none. Apparently they slept well.

These people scorn the Chinese because they are so effem- 186
inate and must have comfort before they can get on. I do not know what they thought of me. I usually managed to get some straw on the floor and rolled myself up in my wadded quilt, the ordinary Chinese "pukai." Mr Long and I often lay in our pukais after the others had got up, and yarned away about many things. Just near to where I was sleeping the 235
first night was a large basket, in which rested some of the fowls

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

513 The temperature indoors in the morning was 42° F. Going outside a little later on, with snow all over the ground, I saw one of the young men with his cloak over him lying in a field fast asleep. Men who can stand such exposure are very hardy indeed.

576 574 After I had had a shave, an operation in which the people were greatly interested, I sat down to write up my diary. While doing so a wizard came in, bringing a skin of wine to offer to Ah-pooh and his guests. He put the skin on the floor in front of a trencher and then dipped out a basin full of the liquor, which he poured into still another basin. The nephew of the wizard then offered this to the old man as head of the household. Had the lady, Ah-hleh, been present, he would have first offered the wine to her, but by her being absent the husband got it first. The nephew bent one knee to the ground as he made the offering, being very careful to turn his head aside lest by any carelessness he should breathe into the wine. After giving the basin to Ah-pooh the nephew gave basins to the guests in turn, going, as he did so, through the same ceremony. Then came the turn of the retainers and others who were present, and when offering to these the nephew stood up. The host and the guests may drink their wine slowly, but the retainers and slaves must drink their basins empty at a draught. Otherwise they are supposed to be disrespectful to the host, their overlord. Ah-pooh drank four basins of the wine.

431 After the presentation of the wine the wizard stated his business. He was going to get his son married and had not enough sheep for the feasting at the ceremony. He expected a lot of guests and wanted the old gentleman to assist him in his difficulty. The gift of wine is supposed to open the

291 the side but sometimes in the center, covers the upper part of the body, while the lower part is covered by a long, tightly pleated floor-length skirt made from the t'an-tzu and resembling the long [482] skirts worn by European women of the seventeenth and eighteenth centuries. They also wear ch'a-er-wo, similar to those of the men, on the outside. The large lapelled garment worn on the upper part of the body resembles very much the kind of dress worn by the Manchu women in the last years of the Ch'ing period. The better dressed women have embroidered borders of peach-blossoms around the sleeve openings. The rich women wear two or three such garments, one on top of the other, with the shorter over longer, so as to show all the splendor of the lace trimmings. The motivation is the same as that of the men wearing several ch'a-er-wo.

/104/ Regardless of how elegantly a Lolo may be dressed, all of them--whether Heh-I or Wa-tzu, male or female, old or young--go around without shoes and stockings, or even a pair of straw sandals. It is not because they are unconscious of the benefit that may be derived from a pair of straw shoes, but because they simply cannot afford them and have thus become quite adept at walking around barefoot. It has already been mentioned that travel in the Liang-shan region is done chiefly by foot. It is certainly not amusing to walk with bare feet on the pebbly ground where there are neither roads nor bridges. Fortunately, this is not a serious problem as they have trained themselves in it since childhood. No doubt the soles of their feet are calloused from walking. It is said that the first concern of the I, after having forced the Chinese captives to become Wa-tzu, is to remove their shoes and stockings and force them to walk on their bare feet, hoping to assimilate them in this manner.

The ch'a-er-wo has a two-fold function for the I: it is used as an outer garment during the day and as a blanket at night. Whether at home or on the road, the I know not the meaning of baggage or bedding. This makes traveling much lighter. Except for the commodities to be transported, and occasionally a few things for themselves or others, they generally travel with only a light bundle which can easily be carried on the back. They find it very strange to see a Chinese unpack his bedding at night, and would crowd around to watch such a procedure. Their sleeping habits are very
513 simple. They use no bedding but wrap the ch'a-er-wo, which they
291 wear at all times, tightly around their bodies, draw in their heads,

and drop off to sleep. Such habits are practiced by both men and women whether at home or outdoors, whether sleeping on dry or wet ground. The ch'a-er-wo is certainly the most valuable object for the I: during the day it shelters them from rain and wind, protects them from the cold and sun, and at night it serves as their bedding. These practices, however, are possible only with the I who have strong constitutions and have relatively little fear of the cold and dampness, having learned to withstand them from childhood. Should the Chinese live in like manner, they would probably freeze to death after one night in the open air covered only with a ch'a-er-wo.

Although the Lolo are not afraid of the cold, they do dread heat tremendously. Perhaps the I in some districts of Yünnan province are an exception to this generalization. All the I of Liang-shan, however, fear the heat more than any other people in the world, and get sick as soon as they remain in a humid and hot place. Like the wild yak, they are a group accustomed to living in high mountains or at least half way up the mountain. /105/ Not only is it hard for them to bear the climate of Ch'eng-tu, but they cannot even live in the city of Lei-po, which is 1,260 meters above sea-level; nor can they always endure the extemely mild climate of Hsi-ch'ang, which is 1,820 meters above sea-level. There are very few families that live by streams or in the valleys and plains even though the fertile soil there may be used for cultivation. It is quite amusing to note that their selection of the dwelling site is on an entirely different basis from that of the Chinese. The latter, after a day's hard labor, generally do not wish to exert more energy by climbing a mountain; but the I, once the sun has set, find it most pleasurable to climb a steep mountain to return from the fields to their wintry homes.

Most of the houses of the Lolo, whether rich or poor, Heh-I or Wa-tzu, master or slave, have the same simple architectural style, and do not differ greatly in the quality of building materials. A Heh-I's house, somewhat larger than that of the Wa-tzu, generally consists of a row of three rooms, corresponding to the so-called three-room flat in Peiping. Its size is equal to that of the hsiang fang /side rooms/ of a Peiping house, the height being that of an ordinary one-story house. The roof is covered with yu-pan (narrow, unpainted and uneven wooden boards) in the style of a Tibetan house. The outer walls are made of mud, like those of a Chinese peasant hut. The three rooms are usually not separated. Only the relatively rich Heh-I partition off one room with a mieh hsi /mat made of bamboo-splints/ for

/171 cont'd/

585 wears a turban of gauze. And what have they put on her ears? ... and her body, what have you clothed it with?..., etc. But to whom shall the girl be handed over? Hand her over to the spirit of the hearth. When she has made three prostrations to it, she will be handed over to her father-in-law, she will be handed over to her mother-in-law. When they have sung enough, the boy goes home accompanied by one of his relatives /parents/. The go-between bows to the father and mother of the girl, inviting them to come to the wedding at the boy's home. The father, the mother, and all the free members of the family indeed go in response to the invitation, [574 513 482] each one carrying his bedding for the night. The elder sister, or if there is none, an older female relative, takes the young bride on her back, and everybody sets out led by the go-between. Before arriving at the boy's house, they stop on the road. The go-between goes there alone to announce the arrival of the bride and her relatives and asks for some men of good will to come to carry the guests' bedding. He comes back with the men. He lights a torch while his wife distri- [276] butes tobacco, and they smoke a pipeful. The procession sets out on the way after they have blindfolded the girl's eyes. The woman who carries her is given 16, 36, or 66 cash. If the girl is big she is not carried on the back except from that moment on. The elder sister thus carries the bride to the middle of the courtyard. There she puts her down and then leads her in front of the kitchen door, where she removes her blindfold. They both enter the kitchen and prostrate themselves before the image of the spirit of the hearth. They stay in the kitchen where other companions come to join her. It is there that they will be served something to eat at the time of the meal. During this time the go-between presents the girl's parents to the boy's parents. And when the feast is ready, they sit down at the table.

After the meal they sing and especially they dance. The girl comes out and dances like everybody else, as well as the boy. The girl stays at her husband's home two or four days, her elder sister keeping her company. After this lapse of time the young couple in the company of the same elder sister go to spend several days with the parents of the girl. After three or four days the young couple come back to the boy's home.